

Socio-Cultural Impact and Changing Scenario of Tribal Women in India

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Abstract – Tribal women, just as other social groups, form half of their entire population. Tribal societies usually consider the gender to be civil and free in which all the roles are described but are civil to one another. Men emphasize agriculture while women are in plantation and collect foods which would mean that both the roles are important and complement each other in relation of their society. This paper highlights the issues of tribal women in present scenario and how the minor forest product changes the life of tribal women in India. This paper is based on secondary data and ethnographic method.

Keywords: Tribal Societies, Tribal Women

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I. INTRODUCTION

Scheduled Tribe (ST) population stands for a diverse community which is dispersed across various areas of our country. There are variances observed in the language, traditional practices, socio-economic conditions and livelihood structure. Scheduled Tribe population faces the issues such as pressurized migration, misuse, movement because of industrialization, poverty, and debt traps. There is the considerable ST population in the states of Andhra Pradesh, Madhya Pradesh, Rajasthan, Maharashtra, Karnataka, West Bengal, Orissa, Jharkhand, Gujarat, and Chhattisgarh. These regions colonized by tribal people form a considerable portion of underdeveloped regions of India. Socio-demographic figures are enough to show this bad position of Scheduled Tribes in comparison with rest of the population groups and their condition is much worse in comparison to Schedule Caste (SC) and Other Backward Class (OBC) population [1]. Most of the tribes resided in distant forest regions and were away from the civilization as no development procedures impacted them. It is not the same now and considerable changes have been brought during this course. Till the time the tribal community can access the forest resources, there would be no complications for them in fulfilling their daily necessities. They can preserve the forest as well because it becomes their life support system. Livelihood structure has been considerable impacted through large scale industrialization, urbanization and maltreatment of natural resources because of deforestation for satisfying urban and industrial demands [2]. Beginning of the developmental projects along with the fast industrialization did not make considerable difference in socio-economic

condition but instead it has turned even worse in a few conditions of STs. Illiteracy, malnutrition, unsafe drinking water, poverty, not enough sanitation services, and meager living situations, unsuccessful coverage of maternal, child health and nutritional facilities caused them to be exploitable.

Gender relations within the tribal societies are comparatively free as women have high social status along with the economic value in comparison to non-tribal equivalents. Women play a significant role not just in the economic activities but they have a significant contribution in non-economic activities as well. Tribal women have to put extra efforts in a few situations, in comparison to men. There is independence along with self-expression for tribal women. There are economic changes occurring through the beginning of development programmes and they impact men and women in various ways. Such kind of inequality through development procedure leads to expansive evaluation as it leads to not just inequality between tribals and non-tribals but also within the tribals on gender basis. Most of the tribal societies are dominated by men. Women do not have same privileges as men. The comparatively high status along with the children's rearing relied upon plentiful resources and partial control which they operated. Man stands for its family in front of society and women is primary decision maker in family economy, social relations, and production. Tribal women have a superior social status regarding controlling of resources which makes sure that they are actively involved and make decision regarding land usage, agriculture and powers on cash flow within the tribe community.

Women handling family economy used to be the primary cause of her status relying on plentiful resources. Therefore, women took huge interest in treating them renewable and in sustainable usage. The management of family economy and relatively higher status relied upon the resources being the common property resources. There has been considerable changes through the years of planned development. Modernization increasingly focuses on individual land ownership and thus women's status is demolished [3].

It was said that the Baigas were among the simple and declining tribes through the course of 5th five-year plan because of their (i) basic and pre-agricultural technology, (ii) low literacy and (iii) declining and motionless population. Even now, Baigas are reliant on simple agriculture, hunting and gleaning. Baigas of Baiga Chak areas are comparatively more basic and reside in three blocks in higher majority which is Karanjia, Samnapur and Bajag. They also reside far away and in the forests that are covered with hilly tracks.

Related Studies

Bhasin (2007) has performed her observation regarding tribal female in various geographic locations those are of Ladhak, North Eastern Region, and Rajasthan and finally she stated that the tribal female people are with extensive crucially in tribal societies [4].

Veena (2007) defined that tribal female holds crucial responsibility in co-administration of their ordinary, communal and financial resources [5]. But again they are with more pain; they are retrograde as because of their outdated attitude, illiteracy, misconception, and obedient part in choosing among various decisions, communal harms and most of the other conventional aspects.

Menon (2002) exposes that the influence and the damage of mutual possessions resources are more unadorned on tribal females [6]. She demonstrates that the adversities of the tribal females have been snowballing. So tribal females are the most crucial fatalities of the deprivation of the conventional privileges of the tribal in mutual asset resources. Modern investigation shows that the ferocity opposing to that of tribal females is cumulative while relationship promises are lessening. The repetition of eradicating widows via "witch hunting" which has been predestined all over the nation. Nutritional consumption is lessening as because of the reduced outdated farming and agrarian actions, and as the outcome individual's invulnerability and fitness is deteriorating as observed in the enhancing occurrences of illnesses such as tuberculosis and malaria.

Thekkekara (2009) claimed that female people come across many challenges and glitches in receiving a

maintainable living and a dressed life as because of the ecological squalor and the meddling of the unknowns [7].

As per the view of Krishna (2005) in Andhra Pradesh, Orissa and West Bengal, tribal females who are underprivileged of natural possessions which are their nourishment, protested of not having any kind of employment [8]. These all were the sources of their extensive position in the society and of their financial usefulness. Along with their vanishing they have a thought that they did not utilize any for their purpose. They are abridged to existence housewives only having no chance to employ external to the house and earn for their family economy. The appraisal of works obviously specifies that numerous investigators have emphasized the altering grade of females in the tribal community.

Mohamad et al (2009) the foremost attentiveness of tribal populace is in Central India and in north-eastern states [9]. Though, tribal people exist in almost all of the states and Union Territories excluding Haryana, Punjab, Delhi, Pondicherry and Chandigarh. The states of Madhya Pradesh, Maharashtra, Gujarat, Rajasthan, Orissa, Bihar, West Bengal and Andhra Pradesh holds nearly 83% of the entire tribal populace of India. The Indian tribal populace dwells extensively variable environmental and geo-climatic aspects (like that of hilly, woodland, desert regions and others.) in diverse attentiveness and having various socio-financial contextual. Tribal collections are standardized, socially secure, have industrialized dynamic enchanted-spiritual health care arrangement and they have an intention to exist and survive in their own manner. The financial exertion in daily life of tribal society is extensively deviating that additionally differs from one of the tribal collections to that of other. Many tribal populations of eastern, southern and central India (CholaNaikan, Juang, Birhor, Kadar, Chenchu, Hill Khadia and Makadia) and the Andaman islanders are well-organized food collectors and predators. There exists most of tribal inhabitants from north eastern, central and eastern region (Khasi, Naga, KutiaKondha, Korwa, Saora, Hill Muria, etc.) who till now practice shifting kind of farming. There even exist established agriculturists (Bhil, Mina, Santal, Munda, Oraon and others.) at par along with the other farmer communities in almost many of the locations of Madhya Pradesh, Gujarat, Rajasthan, Maharashtra, Bihar, West Bengal and Orissa.

And also there will be urban manufacturing labors too. The inconsistency admission to the external world for tribal collections is unusually dissimilar. While on one hand, Jarwas who are with effectively no relation with that of the modern communities, whereas on the other aspect there are ancestral manufacturing labors in Ranchi, Jamshedpur, Bachel (Bastar), Rourkela, Bhilai and many other. In the approach of 2001 survey 44.70% of the ST population comes under ploughs, 36.9% farming

laborer's, 2.1% household manufacturing efforts and 16.3% will be under the other occupational workforces. So nearly 81.6% of the crucial workers from that of these communities were involved in main domain exertions. It is generally contended that the health status of tribal people of India is disadvantaged. The extensive scarcity, illiteracy, undernourishment, problems of drinkable water, hygienic and living surroundings, feeble maternal and child health activities and practices, unsuccessful attention of nationwide health and nutritious amenities, message facilities, occurrence of hereditary-environmental complaints, have been discovered in many of the observations as conceivable donating aspects for the down health exertions predominant all among the tribal populace of India. Inappropriately, not most of the tribes are observed widely for evaluating the health position and its related factors.

The observation of Qamra et al (2012) has clearly performed on 795 Baiga children (453 males and 342 females) of Baiga-chak location of Dindori district in Madhya Pradesh (MP) changing in the age period of 1–18 years of age having the target to recognize their development profile utilizing of cross sectional approach [10]. Fourteen body volumes (like that of weight, height, sitting height, lengths, breadths circumferences and skin folds) were clearly observed. Four catalogues especially sitting height / Leg length, Bicristal breadth / Biacromial breadth, Head circumference / Chest circumference & Cephalicindex were calculated to observe the proportional body modifications.

Basu and Kshatriya (2005) in India, 427 clusters have been familiar as programmed tribes [11]. They form almost 8 per cent of the entire Indian population. These tribal collections dwell extensively altering financial and geo-climatic scenarios (hilly, forest, desert, etc.) uncaring attentiveness all over the nation having various cultural and socioeconomic scenarios. As because of their remote locations and remote existence, tribal collections are somewhat complicated to reach. There will be confusing difference in populace size of the arranged communities, those are nearly ranging from 31 Jarwas of Andaman and Nicobar Islands to increase than that of 7 million Bhils of Rajasthan, Madhya Pradesh, Maharashtra and Gujarat (1981 Census). The enhanced number of tribes is categorized by the State of Orissa (62) and the reduction of Sikkim (2). The largest tribal population around 15.4 million reside in Madhya Pradesh. Seventy four embryonic tribal societies have been recognized by the Government of India in 15 States/Union Territories for accepting unusual socioeconomic expansion events depending on (a) Pre-agricultural phase of technology, then subsequent to shooting- gathering approach of life, (b) Tremendously the reduced phase of literateness, and (c) Small motionless lessening populace (Report of the Working Group, 1989). The arranged tribes vary significantly from

one that of other in competition, language, philosophy and beliefs. Nevertheless, much of the variety, there exists specific extensive comparisons for the equally different tribal collections. Striking resemblances are observed in their aspects of living, every tribe existences in the specific location, has general dialect, social sameness and amalgamating communal organization. The scheduled tribes exist at various phases of communal, educational and financial progression. The educational outline varies from every tribe to tribe and from every location to location. The extensive deficiency, illiteracy, malnourishment, nonappearance of harmless drinking water and hygienic living circumstances, poor motherly and child health facilities and unsuccessful attention of nationwide health and nutritious facilities have been outlined out in multiple observations as conceivable donating aspects to dismal health scenarios existing all across the tribal populace in India.

According to Bhasin (2018), the tribal women, constitute like any other social group, about half of the total population [4]. The tribal women, as women in all social groups, are more illiterate than men. Like others social groups, the tribal women share problems related to reproductive health. When primary and secondary subsistence activities are counted, women work more than men. Status of women varies in different societies

According to Narain (2019), in today's globalized and inter-connected world, India's population including those belonging to scheduled tribes (ST) is undergoing demographic, socio-economic and health transformation [17]. According to the 2011 census, the tribal population in India was 104 million, constituting 8.6 per cent of country's population, up from 8.2 per cent in 2001 census. Belonging to some 705 different ethnic groups, they are scattered across 30 States and Union Territories of India, and having diverse cultural and life practices. The tribal population primarily inhabits rural and remote areas and is among the most vulnerable and marginalized section of the society. Moreover, they lag behind all other social groups in various social, health and developmental indicators. Without addressing the concerns of vulnerable population, India's socio-economic transformation will remain incomplete and it will not be possible to achieve the UN Sustainable Development Goals for which India is committed itself along with other countries.

II. THE OBJECTIVE OF THE STUDY

The objectives of the paper are:

- To review the changing status of tribal women through minor forest products

- To study the impact of minor forest products on the living standards of tribal women
- To examine the socio and economic condition of tribal women

III. RESEARCH METHODOLOGY

The study followed descriptive research design to fulfil the research objectives. A secondary data collection approach was inculcated which includes the literary work of researchers in this area, socio-cultural impact and changing scenario of tribal women in India. The articles mainly focused on the women shopping attitudes were taken into consideration for the study.

IV. IMPAC-ECONOMIC IMPACT

Tribal society of India wells on the socially networked web. Landed properly in the tribal groups is considered to be the secular custom from families and sons inheriting them being the guardians of land. This land is operated by them and brings them food though it is their duty to pass on the land to coming generation. Once the trap of development projects displaces them from inherited places, they would tumble down socially. They do not have many rights in social and cultural meaning while they begin to live at some other place. Through this, proper social fabric of tribal community is exploited. The society is collapsed and it is complicated to start a fresh society in which they live with old traditions, old relations and old meaning of life. Women are usually the group which is affected the most from this. Social and cultural web or network is collapsed when they are replaced and the support system is collapsed too. Loss of land has a negative part to play in collapsing family relations. Assistance which families offer to one another is not there after the displacement.

Forceful assault of investment prompts loss of land, loss of forest, loss of touching land, loss of water bodies and so forth accordingly brings loss of job. The influenced individuals are pushed to another economy, with which they are absolutely new. For tribals who rely upon land alone for business unexpected difference in occupation is simply outlandish. In this manner, the indigenous network is quietly experiencing the procedure, quiet decimation of conventional occupation. Regardless of whether they attempt to discover an exit plan and get employment in the new economy, occupations are not enough accessible. The individuals who had no land before and were reliant for the most part on offer trimming or rendering administrations to the network or potentially exclusively subject to basic property assets, additionally lose their market and their entrance to the normal property. Women face another circumstance where employments, if there are any, for the most part go to the men of the family, the remuneration sum goes to men, and they are left

with no work. Among Pardhan tribe women are not permitted to furrow the fields. Baiga and Panika tribe women are disallowed from exchanging. Just Gond women work in the places of non-tribals as household help.

V. CHANGING SCENARIO

There are an enormous number of procedures through which tribals have lost access to land and forests basic for their endurance and jobs. These don't just incorporate distance of land which is lawfully possessed by the tribals through obligation selling and deal, yet in addition loss of access to land through reservation of forests, loss of conventional moving development land through Survey and Settlement, relocation, unsatisfactory and unimplemented land change laws and so on. Over some undefined time frame, every one of these procedures have prompted loss of control and access to vocation emotionally supportive networks essential to their reality, underestimating and desperation of tribal networks. In regions where tribals are in minorities, their conditions, alongside that of dalits, are significantly increasingly hopeless and weak. Circumstance in these Scheduled zones are now very aggravating, with huge scale mining prompting relocation of tribal, devastation of their work emotionally supportive network including forests and water sources, enormous scale air and water contamination, and deluge of outcasts.

For over 10 years, a large portion of the legislature has been pushing the motivation of the corporate segment, bringing about unprecedented agony to the tribal individuals relying upon land and common assets for endurance. Tasks changing from multi-reason dams, repositories, control plants or some other businesses have prompted enormous scale uprooting, obliteration of work, societies and furthermore the physical condition. While nearby networks were unfavorably influenced, the issue of women in such circumstances has never been considered. In the woodland regions the example of industrialization is rebuilding social relations. Work jobs are changing with the progress from conventional land-and forest based employments to mining based. With this move in labor jobs and customary occupations, sex jobs are moving also. Where people had recently cooperated in agrarian exercises, presently men are working day by day in the mines to win money salary, though they would have recently attempted to help their families through farming generation.

Women are remaining at home to do just family unit obligations with the debasement and estrangement of lands. With the individual Patta turning into the standard of land proprietorship, control has been moved to man and from him to his child. Expanding obligation of land and timberland ward individuals in provincial India has conflated strain to hold what remaining land and assets they

do hold. Presently tribal women are denied from owning land without the help of their dad, spouse, child or sibling, so that if a woman is hitched to a non-indigenous individual, the land can remain with the male relative and with the tribal network. Jobs of backwoods ward people groups, particularly women, are unfavorably influenced by constrained dislodgments. Non-timber backwoods produce frames a noteworthy wellspring of salary for many tribal networks. Women are only associated with gathering, stockpiling, preparing and promoting of minor backwoods items, for example, grain, that ching, and therapeutic herbs. Anyway expanded government control of forests and minor backwoods items are unfavorably influencing jobs decisions of Tribal and woodland subordinate women. The woman gets to be the primary leader in the family economy and winds up reliant on man [4] [5] says that the quick change of generation frameworks, land use and jobs in ongoing decades has influenced sexual orientation relations, driving much of the time to underestimation of women. Further, with the foundation of ventures and different advancement extends by the Government; every individual from the family was to be given an occupation where by women were rarely considered. Occupations were ordinarily given to men, considered heads of family which were frequently impermanent or day by day bets. In this manner, in contrast with women, men among tribals moved forward in securing the cutting-edge benefits.

VI. MIGRATION OF TRIBAL GIRLS DUE TO LOSS OF LIVELIHOOD

Migration of innate girls to different States looking for occupation is most likely the severest aftermath of forceful development and relocation in present day period. Loss of land and resultant loss of work has pushed ancestral girls to relocate. Machination of development works streets, structures and others, has taken from them off their employment which they earned selling their physical work. Despite the fact that a little bit of the work could at present be utilized in these works alongside machines, a major piece was tossed out of work.

Women Forced to Produce 'Rice Beer' or 'Mahua Beer' and Sell for Livelihood

All over the tribal locations and mainly in rural society that mantle progressed municipalities, females might be dappled selling either rice beer or mahua beer on road platforms, with toddlers hanging on their backs. Conventionally, tribal female has manufactured rice beer or mahua beer just not for commercial utilization but even for utilization at the time of festivals. Now marketing it appears to have approached as the modern livelihood choice for the female whose families have tolerated the effect of destructive expansion and damage of livelihood.

Women are turning to Construction Labour

Building work in manufacturing locations is cashing on obtainability of cheap labor developed by the damage of living as the outcome of destructive development via industrialization. Female might discover service at building locations, but they might get back of self-dependence in the approach and turn out to be susceptible to voluptuous misuse by servicers. Examples of sexual misuse might happen more in the case of female. It is more crucial to state here that almost many of the respondents do not possess their own land and they appeared as daily labors. It came to know that most of the tribal people when found in observation, administrators of household were involved in unskilled kinds of professions those consisted of laborer's in agriculture or construction workforces. Most of the tribal people were found to be poor as their entire monthly wage was lesser than that of Rs. 3000. Almost many of the defendants self-confessed that they are provided with less salary than compared with men. Most of the respondents who are from the Gond tribe followed by Panika tribe and then Baiga tribe who stated differences in the salaries of both male and female. They discussed that it was because of the financial pressure that they were suffering since so long.

VII. CONCLUSION

One might finalize from the previous stated conversation that tribal females have been harshly exaggerated by the progression. With the estrangement of the usual capitals, the tribal females grab to be the financial property to the family. The influence of this is fingered just not in the financial characteristic domain but even in the communal scope. She contends to be independent. Tribal females are chiefly susceptible to ferocity both with the internal societies and in the extensive community. Tribal females come across many kinds of ferocity during the time of peacetime and war, consisting of beating and involuntary labor. They are trafficked for prostitution and involuntary labor. Globalization and economic liberalization have frequently demolished aboriginal survival frugalities and displaced hearings from their land. Tribal females have are in back in the aspect of their livelihoods. Deficiency has contributed to displacement of indigenous communities. There has also been an increase in migration of tribal females, in search of employment, to cities, where they face the danger of exploitation and in humane treatment. Forced migration has led to destruction of indigenous lifestyles and compounded the problems faced by tribal women.

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